

# The Hartford Seminary Foundation

## BULLETIN

EDITORIAL COMMITTEE

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# THE PROTESTANT WITNESS

RUSSELL HENRY STAFFORD

*Convocation Address, September 21, 1948*

I N venturing to discuss what is the essential Protestant witness, I am not unmindful that this theme is enormous in its historic ramifications. I will attempt no more than to strike toward the heart of it. A bull's-eye takes up little space even on the broadest target. I am not confident of hitting this bull's-eye. But perhaps I can stir you up to do better than I.

The very name we bear calls on us for clarity. For "Protestant" comes from a compound of the verb *testor*, meaning to bear witness. We call ourselves the witness-bearers. We must live up to that responsibility.

I dare say that we all wish there were no need for this word. We should be much happier to call ourselves simply Christian. We need to be reminded, however, that we are not the only Christians. In the bodies which claim the rival party name of Catholic there are Christians also. If all of them are not Christians, neither are we all. There are no faults to be found in them which have not analogues in our ranks. They have their saints, as we have ours. These two great wings of the Christian Movement have a common body of reference which is their source of daily quickening, the one Lord of us all; as both hemispheres of the earth live and move and have their being by virtue of the same sun.

The inhabitants of the twin terrestrial hemispheres are bound by many ties of blood and culture. Yet the two groups stand over against each other, with a degree of reciprocal antagonism. In the West live peoples whose roots are in the Eastern land mass; but they came over here because they wanted to. And they wanted to come because for one reason or another they were not satisfied where they were. As we

defend dearly bought liberties, we Westerners see ourselves as pioneers of new hopes for mankind. Yet to most Easterners we seem seceders and upstarts. A schism of sentiment divides the Old World from the New. There is a like schism between the New Church and the Old.

This fact corresponds with the negative note in our name, Protestant. There is no use denying that this word sounds a negative note. Historically it is a nickname dating from the protest of Luther's followers against a decree of the Emperor Charles V and the Diet of Spires in 1529. Etymology bears out this implication of dissent. The prefix in "protest", as in "proclaim," does not mean "for", "in behalf of," as one is sometimes told, but "forth," "in the presence of," hence "publicly" or "formally." But, whereas to proclaim is to announce positively, to protest is always to dissent, or it may be to assert in the face of contradiction. If I protest my innocence, it is in reply to some allegation that I am guilty; whereas to proclaim my innocence is simply to parade my virtue, and comes better from another than from me.

To go through the centuries under a negative nickname seems a sorry fate for a movement like Protestantism. Yet no other word can qualify in its stead. Other words which should be available have been preëmpted for particular purposes. For instance, "Evangelical" carries the historical connotation of "Lutheran," and "Reformed" that of Calvinist, just as ever since the third century "Catholic" is no longer a synonym for "universal," but means "holding to the sacraments as means of grace efficacious in themselves."

Moreover, there is often no stronger way to make an affirmation than by defining it with reference to its opposite. If I want to make clear what I intend when I declare that I believe this, it may be essential to explain that I do not believe that.

So the New Church, if I may call it so by analogy with



the New World, took its rise from a protest. Even theses affirmative in form in the series posted by Luther at Wittenberg were in effect denunciations of contrary opinions and practices. Yet the tidal wave of protest into which this academic beginning swiftly expanded did not storm against the Old Church as such. The Reformers had no thought at the outset of abandoning the Old Church for any new Church. The formal act of dissent in 1529, from which our party name derives, included an appeal to a general council of the one Church. If the Pope then in office had been alert to the problem, peace might still have ensued instead of revolution and secession. It was not against the Church in principle that the Reformers protested; it was against abuses in the Church which had degraded Christian experience for the masses into mechanical acceptance of a mechanical system of priestcraft and superstition, powerless to deliver lives from the sins and miseries of this world into the newness of an eternal morning.

In protesting against such abuses it was the Reformers' aim to return to the New Testament norm of faith and practice, and thence make a new start. But they were all under the shadow of the authoritarian mode of thinking which had dominated the Middle Ages. They were all literalists; they could not have been otherwise, in the state of Biblical learning at the time. The result was wide diversity in the ways in which men of equal sincerity construed and reconstructed that norm. So they were soon dissenting from one another as well as from Rome. In consequence, they set up many separate Churches. We have inherited that map of divisions drawn in odium. Since most of its lines have long since lost their sharpness in the broader thinking and the more irenic mood of our later day, we have little difficulty in overriding them. What must be remarked is that all Protestants together have aimed at getting back to the sources in order to restore the kind of experience which came to the first Christians, a radical and overwhelm-

ing experience of rapturous deliverance and dynamic renewal which bears fruit of goodness and joy in this world.

As expressions of this insistent aspiration, Protestants have from the beginning had two watchwords: "Salvation by faith" and "The priesthood of all believers." These are important factors in the Protestant witness at all times. I doubt whether either hits the bull's-eye. But both come close to it.

Both apply in the matter which immediately occasioned Luther's revolt. That matter was, as we recall, the sale in Germany of indulgences to remit purgatorial pains, by one Tetzel, who held a concession on a commission basis from Leo X. The aim was to augment by this device the revenues of that splendid Medici prince, a profligate Maecenas, one of the most refined pagans who ever wore a crown. This occasion seems so remote from us that we must be at pains to take its point.

Here was the grace of Heaven put up in the market place. Here was salvation offered for money by the High Priest, on the supposition that in virtue of his office he held a monopoly. Having no competition, he could charge what he pleased. There was a crudeness about this commercial procedure, this trafficking in celestial merchandise in that period of the Church's life, for which Catholics with sensitive consciences are as ready to blush as we are to blame.

It was this which fanned to flame the smouldering indignation of Luther, so that he stood forth to be the spokesman and banner-bearer of multitudes who were as revolted as he by the spectacle. He protested against this dirty, cheap and sacrilegious nonsense, to be sure; but only that he might thereby sharpen the point of his essential witness.

Salvation is by faith. That is one way of putting Luther's point and ours. It does not come from what is done to a man or for him by another man, but from what God does in a man when that man responds to His redeeming love. Nor does it come from what a man does by and for himself,



in pursuit of salvation. It is not by a ladder of good works that any man shall reach Heaven. And certainly not by pains self-inflicted, by fastings and lashings and the like, will God be pleased or reconciled. It is not up to any man to save himself, nor up to any priest to save him. God will do it.

God has done it, in Christ. Only believe, and you will find that there is nothing in God for you to fear. Only trust His love for you, and in your love for Him you will find yourself naturally growing toward conformity with Him in the power of His indwelling spirit.

As a prudential measure in some circumstances, to be sure, for greater efficiency in God's service, there may be need that you forego some bodily indulgences, even though in themselves they be innocent. But in so doing you will be disciplining your body by methods chosen not for their painfulness but for the tuning up which they will bring. This is not asceticism to earn salvation, but *askesis* in its true sense of voluntary athletic training.

The priesthood of all believers means that no man need wait for any other man to bring him to God. In the person of His Son, on our own level and then lifted up above it no higher than the cross, God has already opened the way. All we need do is to look to God in Christ and let Him work in us. Of course there is need in the Christian community of a special ministry of the Word. And in the Church as in the State a certain deference is due to magistrates. But these magistrates of the Church owe their office to our consent and suffrage. They are simply our representatives and chosen leaders. They have no lordship over us. We could get along just as well in essentials without them if we had to. We can come as close to God as they can, and on the same terms.

Now these are two perennial elements of authentic Protestant witness: that salvation is directly of God, and is open to all equally on the sole ground that they gratefully accept

what God in His mercy has wrought for them; and that professional servants of the Church hold no indelible authority from God, but only a terminable magistracy by delegation from their fellow-believers. If we could bring these two principles together into one sentence, perhaps we should come close to the compendium we are seeking. And that, I take it, is done, in the first verse of the fifth chapter of St. Paul's Epistle to the Galatians (A V) :

*"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."*

We Protestants have not always obeyed that admonition. Many are the yokes of bondage with which from time to time we have entangled ourselves. Yet it was ourselves who did the entangling; for no Protestant body professes to rule its constituents apart from the endorsement of their consciences. And this, I take it, is what as Protestants we mean, whether we are wholly aware of it or not.

We stand for liberty; but not for anarchy. For ours is the liberty wherewith Christ hath made us free. We are free only so far as by our constant choice and complete devotion he is our Lord. If that be paradox, so is freedom itself. There is no freedom save in right obedience.

And right obedience belongs to Christ alone. Not to the Pope. None of us has thought that since 1517. But not to the Bible, either. Not to Moses. Not to St. Paul. Not to any creed of any Council, nor to any polity or liturgy of any Church. These are all useful signposts. They bear witness to him. They help us understand him. But save as guides and interpreters they have no sanction. They have no authority in themselves. Christ is Lord, and he only. Whenever the issue arises, we must judge them by him, not him by them.

This is vital. There must be no mistake about it. Protestantism owes and owns allegiance directly to Jesus Christ alone. Not all Protestants have said it so unequivocally; but



no Protestant will deny it. Where then do we find Jesus Christ?

Here is ground on which we must walk carefully. We Protestants rejoice to be rid of the classic Catholic controls which are so apt to impose bondage on the soul. Yet for lack of them we are in peril of swinging over into romanticism, and being sentimental instead of realistic. When we yield to this attraction, and cultivate feeling for its own sake, we even have a way of evaporating our idea of God into a sorry subjective haze about which we rightly feel self-conscious. When you meet a Christian who is embarrassed about referring to God or saying his prayers, you may know that he has confused God with wishful thinking. He needs to be told that God is real, and can be talked about in as matter-of-fact a way as any other matter of fact in the universe, and should be addressed as naturally as we speak to one another.

So we must be sure that we understand exactly whom we mean when we refer to Jesus and declare his centrality in our Protestant witness. To be sure, the Christ we adore is co-eternal and compresent with God the Father and the Holy Spirit. But also he is continuous with Mary's Son who used to live in Palestine. Of him we have four accounts divergent in many details, convergent beyond doubt in the contour and colours of their portraiture.

We call these accounts the four Gospels. Three of them are collections of memorabilia evidently compiled by collecting oral reports of eye witnesses, at first hand or indirectly, and working them up into consecutive narration. This was doubtless undertaken in response to an urgent demand upspringing among early converts for further information about Jesus' life before his Passion than the primitive proclamation had supplied. The fourth Gospel is certainly of somewhat later date, and is more of the nature of a supplementary psychological interpretation.

There are letters of St. Paul in the New Testament

earlier than any of the Gospels. Yet the Gospels are rather to be trusted than the Epistles, if and when they conflict. For St. Paul probably did not know as much as the Gospels tell us of the earthly life of Jesus. He had not been acquainted with Jesus before he was glorified. And his associates among earlier disciples doubtless told him little more than they told the public about matters of which for some reason they did not see the importance.

There are critics who impugn the veracity of this record beyond its bare bones. But their depreciations are as little subject to scientific control as our appreciation. External evidence is simply wanting, beyond a skeleton of facts satisfactory as data to objective historians. Depreciations of the general tenor of the Gospels do not stand up, however, if we are at pains to know them well enough so that the figure they present comes alive to us in its own self-authenticating consistency, originality and grandeur.

We have no right to speak of the centrality of Christ if we mean only an imaginary figure, however concordant that figure may be with our own ideals. We do not construct Christ out of our ideals; we get our ideals from Christ, who is one with Jesus in the Gospels. We do not love him with a crypto-erotic hysteria; we trust him and are drawn to him and revere him and will follow him with the self-transcending passion of attachment which a soldier feels for a commanding officer who is everything he himself would most like to be, a friend as well as a leader to his men, the hero of their hearts and wills, with whom to die would be better than to live without him.

That is as close as I can come to the bull's-eye of the Protestant witness. It begins by registering stern dissent from every dogma or liturgy or ordinance or caste which would hold us off from immediate access to the Master of our hearts and the Saviour of our souls. But the point of that dissent is simply to define beyond mistake who is our only Lord and what sort of life we are privileged to claim

and enjoy with him, not for any deserts we could possibly have, but simply by his compassion upon our abject need of rescue from the pit where we lie by our own fault as well as through entanglement from birth and before it in the general bondage of our race to dark passions and to crimes against the light.

He will save us. He has saved us. This salvation is for all who will have it. Yet they cannot accept it until they find out that it is to be had. We must tell them, not only because they need it, but also because this news is so good that we cannot keep it to ourselves. Hence our witness.

This may sound too individualistic. But no individual can be seized by that compelling assurance of the everlasting mercy of God upon him, a sinner, without entering upon a new quality of earthly living which will burgeon in all manner of action bearing social consequences. Christian Social Action, beginning with relief, proceeding toward prevention, is not only legitimate, it is also inevitable. It is part and parcel of the fact of being saved. It is the way in which Christian love must express itself. Expression becomes mere evaporation when it shirks concrete activity. So there are inescapable implications of the gospel for society. Yet there is no Social Gospel. The gospel is the word of God in the heart of a man. No man who hears that word will neglect his fellows. Conversely, moreover, no man who does not hear that word in his heart can be trusted to work consistently for human betterment.

There are two corruptions which menace the integrity of the Protestant witness. The first may be called externalism. The urge to active compassion upon human need in all its phases is so inherent in the gospel that it was our Churches which inaugurated the drive for change which is characteristic of the modern age, replacing resignation to things as they are in supine hope of a better world hereafter. The very concept of progress emerged for the first time in history out of this emancipation of faith from renun-



ciatory otherworldliness for utterance through new projects of earthly improvement. Yet sometimes this urge runs away with us from its source in a living experience of spiritual values, which is always personal, never collective. And we begin to imagine that the way to the Kingdom of God on earth is through reform of temporal conditions. Then we begin to fancy ourselves as builders of the Kingdom. We forget whose Kingdom it is, and that it is He who will bring it in, by ways and on a plan which we cannot foresee. Reform is indeed to be pursued. But the most favorable conditioning will not of itself produce good men. And even the most judicious reforms may not outlast the generation which effects them. Our business is not with ensuring social progress and conserving its gains forever in this world. Our business is to do all we can for the people now in this world, that they may have a fair chance in every way. The rest is God's care. We are not builders of His Kingdom. Nor will the world ever be saved from outside in. It must be saved from inside out.

It is this delusion of salvation by social process, as it were, which has most to do with the current clamour for Christian unity, seeking the solution of the problem of Protestant divisiveness through the eradication of all divisions within the Church Universal, and endeavoring to gather together its branches into one organization. Then of course the One Big Church could speak with One Loud Voice on social issues. Christians would be told exactly where to stand. Pagans would be warned not to go counter to so tremendous a volume of voting opinion on matters in which the Church had defined its interest. But surely that would bring back in a new form the old controversy between Church and State for the kingdom of this world, and would cancel again the freedom of the private conscience. That freedom is a prime Protestant principle, in Church and State. All believers in democracy would have to secede from such a Church in a new Reformation, as when our fore-

fathers found emancipation through Christ from Roman bondage. We Protestants can never tolerate the transformation of the Christian Movement into a political pressure group.

Moreover, the very idea that divisions and divisiveness necessarily go together, so that unity can be had only at the price of constitutional uniformity with centralized control, derives from this same corruption of the Protestant witness which we have called externalism. Divisions within the Church need be no more damaging than is the fact that most families live in separate houses, even in the friendliest and most cooperative neighborhoods. When families have to double up, or when they decide to do so for reasons of economy rather than of congeniality, as in the present housing shortage, it seldom makes their members better citizens.

Unity and disunity are both of the spirit. Spiritual unity is not broken by external separation. Indeed it may rather be protected in some instances; and it will generally be given more versatile implementation. Conversely, external uniformity can be rendered futile by a divisive spirit within. No other quarrels are as bitter as quarrels within one household.

Our Lord's metaphor of the vine and the branches is significant. It would be a fruitless vine which was all stalk with no branches. Measures to ensure comity and consultation among the branches of the Church are essential for strengthening the one stalk. But it would be a perilous procedure to lop off all the branches under the delusion that the stalk would reabsorb their energies. If it did so, however, the accelerated growth would straightway produce new branches.

The second major corruption of the Protestant witness is what starts out as intellectualism and slides downhill into verbalism. Currently our Churches are far from being too intellectual. And the intellect has an important place in religion. In fact we need much more theological preaching

than we are getting, though of a subtle sort, in simple words and without a label. No heart is ever won for Christ directly by theology. But many a heart is opened to him only after theology has removed the intellectual obstacles to his ingress which the head has erected to barricade the heart's door. What I have in mind, however, is that conspicuous promotion of the sermon over all other elements of worship which gives our people the notion that religion is mainly a matter of the understanding. Thence it is only a step to the identification of faith with intellectual assent. Even Luther took that step, alas, in his later years.

No doubt intellectual assent is included in faith. But it need by no means be assent to dogma precisely formulated and certified as correct. We have no certifying authority on earth among Protestants. Therein lies much of the meaning of Protestantism. Intellectual assent enters into faith only as the homage of the mind to God, by the clearest light which that mind has. Faith itself is no more a matter of thinking than religion is of talking.

Faith is an all-over response to a revelation which carries entire conviction to the whole man. In the heart it is love; in the intellect it is trustfulness, whether we understand or not; in the will it is obedience. In the whole man it is as spontaneous as an awakening to sunshine, and as joyous. We must not put our faith in formulas; for that is not faith. Our faith is in Christ our Brother and Saviour and in God, with whom he is one.

Intellectual assent to dogma will in many, moreover, take the downgrade path of verbal assent to words considered as sacrosanct in themselves. Here lies the most terrible danger to the Protestant witness, that people will think they are saved by pious syllables—"vicarious atonement," "the blood of the Lamb," "the blessed Name of Jesus," and the like—with which a sacred sentiment is associated, quite apart from any clear idea of what they stand for. Words are not words but abracadabra unless



they are crammed with meaning deeply felt. Even then they are only symbols of truth. The same truth may be conveyed through diverse symbols.

Words without meaning are empty shells with a hollow echo. Much better adore the Crucifix, say a prayer to the Madonna, and do the stations of the Cross, in a Catholic Church, where pictures speak straight through the eyes to the heart of truths all Christians share, than look for God in the sentimental singsong which is the surrogate of prayer and meditation in many Protestant Churches where worship is carelessly directed.

Not in verbalism, not in intellectualism, not in externalism, no matter how venerable their forms, is the Protestant witness to be heard; but in the living word from heart to heart of a living Lord. He is our Comrade and Standby every day. He is the Captain of our high emprise. For it he has set us free from all bondage of dogma and hierarchy and man-made ordinances, that in obedience to him, to Jesus of Nazareth the eternal Son of God, we may share this great salvation with all for whom he died, as far out as we can reach. We are to heal their distresses, and ensure them fair dealing; we are to gather them into the fold of the Good Shepherd, and enlist them in the Army of the Prince of Peace.

This is our witness, that he alone is Lord of all, and that in him all are free. This witness is a protest against all that would gainsay it. But we protest only in order that we may the more persuasively proclaim God in Christ. We must not neglect any cause on earth worthy of his Name and Spirit. But if ever in ardour for such causes we forget him in whom our liberty to serve them stands, then we shall wither like branches cut off from the vine. To remember him and know him for ourselves; to return to him, if we have let any lesser devotion usurp his place; and to give ourselves to him, are the conditions we must fulfill, that our witness may live with his life and carry forward his work.

## EDWARD HOOKER KNIGHT

**D**R. KNIGHT was born in Hebron, Conn., October 22, 1854, and died at his home in Hartford, February 28, 1948. His life work was in the School of Religious Education, and the address given at the memorial service by Emeritus Prof. A. J. Williams Myers is being published by that School. But it is worth noting here that his connection with the Seminary was "from the cradle to the grave." Edward Hooker, for whom he was named, was Professor of Homiletics in the Seminary. He graduated with the class of 1880. The Seminary broke its rule of not conferring honorary degrees by giving him a D.D. in 1907. And for several years he was listed as the oldest living graduate.

Dean Knight took a year of postgraduate study at Princeton and a year at the University of Berlin. His one pastorate of any length was at the Park St. Church in West Springfield, Mass., from 1883 to 1892. In the latter year he became Prof. of New Testament in the School for Christian Workers in Springfield, which eventually became the Hartford School of Religious Education. He came to Hartford with the School in 1902, was made Dean in 1904, and retired in 1927.

Seldom has any man intertwined his life with an institution as did Dr. Knight with this School. Sometimes it was only his indomitable faith and courage that ensured its continuance. In 1904 the Faculty expressed its opinion that the School must close because of financial difficulties, and he was designated to report to the Trustees. But he delayed doing so until he had raised enough money to go on for a time, and the paper was never delivered to the Trustees. For a considerable time he condensed his school work into three days a week and gave three days to raising money. When a bequest of considerable amount came to him and his daughters in 1924, he immediately began plans for a gift

of \$75,000 from his family toward the building known as Knight Hall, and later gave \$4,000 for its furnishing.

Dr. Knight was much loved, both as a teacher and as a Dean. His work was unusually effective in both directions. His lines are gone out through all the world in the lives and the work of his students.



## DANIEL AND ESTHER NELSON

THE whole Daniel Nelson family, perished in an airplane tragedy off Macao, July 16th, 1948. Daniel Nelson was born in China in 1902, of missionary parents. His father and his brother also lost their lives in service in China.

He graduated from St. Olaf College in 1924, and Luther Seminary in 1928. Mrs. Nelson was born in Iowa, and graduated from St. Olaf College in 1923. Both of them earned their M.A.'s at the College of Chinese Studies at the University of California. Daniel Nelson took his Ph.D. at Hartford in 1943.

The Nelsons went to China in 1928 under the Evangelical Lutheran Church. They served in Hankow and Cheng-yang. From 1944 on he was director of the Lutheran World Federation in China. He was in Chungking from 1944-1946. He distributed funds to orphaned missions in China and organized a Chinese Lutheran congregation in Chungking. After the war the office was transferred to Shanghai. Here he opened a Lutheran Service Center for soldiers and sailors and established and operated a Lutheran mission hostel. He arranged the purchase of the mission plane, "St. Paul", in 1946, which has been responsible for saving hundreds of lives.

Dr. Nelson was the author of several books: "Apostle to the Chinese Communists", a biography of his brother Bert; "Journey to Chungking", and "English-Chinese Romanized Dictionary".

The Nelsons had three children: Marguerite Anne, Daniel Bert, who died in infancy, and Daniel Idso. The two children perished in the same accident.

In the summer of 1947 Dr. Nelson attended the Lutheran World Federation conference in Sweden. In June 1948, he came to the United States to report to the National Lutheran Council.

Dr. Nelson was on a business trip to Hongkong, and also on a short vacation with his family, when the tragic accident occurred.

The death of Dr. Daniel Nelson, in the prime of his vigor and zeal, is a great loss for missions in China, where he served with unfaltering faithfulness, heroism and distinction.

Dr. Nelson's great hope and desire was to further higher education for the Christian youth of China. It is therefore fitting that the Evangelical Lutheran Church has established a Daniel Nelson memorial fund in his honor. The fund will be used to further the education of Christian youth in China. Memorial gifts may be sent to Dr. H. O. Shurson, Treasurer, 425 South Fourth St., Minneapolis 15, Minnesota.

## FACULTY NOTES

### THEOLOGICAL SEMINARY

*Dean van Dyke* has preached some thirty times (mostly in country churches); has spoken several times in preparatory schools; has participated in four ordinations or installations, spoken for the United Negro College campaign and delivered the Commencement address at Livingstone College, North Carolina. During the summer he made several voyages on the *Sunbeam* for the Maine Seacoast Missionary Society and visited one of the lightships and four lighthouses.

At the Princeton Commencement, he was given the degree of Doctor of Divinity.

*Mr. Purdy* (Hosmer Professor of New Testament) delivered ten addresses on the Teaching of Jesus at Buck Hill Falls, Pennsylvania during July and August. Other addresses from September through June were as follows: three addresses on "The Christian Message for Today" at Andover-Newton, to Baptist Ministers of Massachusetts; eight addresses on "The Message and Mission of Paul," Asylum Hill Congregational Church; three addresses on "The Gospel of John," Wilmington, Delaware; an address on "Biblical Theology", to the Professional Religious Education Association, Hartford; one on "The Church in the New Testament", in Richmond, Indiana; on "Why We Worship", Cape May, New Jersey; on "Christian Education", Andover, Massachusetts; on "The Mission and Message of the Friends," Rochester, New York; an address in Brown University Chapel; a Union Lenten Sermon, Fairfield, Conn.; Lenten Sermon, Church of the Redeemer, Hartford; Baccalaureate Sermon, Oak Grove School, Maine; Commencement Address, Friends School, Locust Valley, Long Island.

In addition to the above addresses, he has written reviews: For J.B.L. of "The Religion of Maturity" by J. W. Bowman and for Friends Intelligencer of "The Apocalypse of John", by Loenertz.

He contributed an article, "The Birth Narratives," for Methodist Publications, and served as Consulting Editor (New Testament Section) for "The Interpreter's Bible."

*Mr. Johanson* (Riley Professor of Christian Theology) wrote critical reviews of the following: Perry: The Thought and Character of William James; Anderson: The Philosophy of Francis Bacon; Toko-



vig: Emmanuel Swedenborg; various reviews for The Hartford Courant.

He attended the annual meeting of The American Theological Society in New York in April.

*Mr. Spinka* (Waldo Professor of Mediaeval Reformation and Modern Church History) has published an article, "Berdyayev's Critique of Communism", in the International Review of Missions; written a major article on "Eastern Orthodox Churches" for the *Collier Encyclopedia*; edited a book by Professor Maurice W. Armstrong, entitled "The Great Awakening in Nova Scotia", published by the American Society of Church History; delivered two lectures on "The Religious Situation in Russia and Theology of Nicolas Berdyayev" at Bonebrake Theological Seminary, Dayton, Ohio, on April 15th; delivered five lectures at the Missionary Conference held by the Methodist Church at Hackettstown, New Jersey; two addresses at the Missionary Conferences held by the Northern Baptist Convention at Green Lake, Wisconsin; four lectures at Emmanuel College, Victoria University, Toronto, Canada.

*Mr. Chakerian* (Graham Taylor Professor of Social Ethics) served as Lecturer in Social Statistics, in the First Semester of the current Academic year, University of Connecticut School of Social Work; and as Research Consultant, Greater Hartford Community Council. He has served on numerous committees as follows: Vice-President Greater Hartford Volunteer Bureau and Red Feather Information Service; Chairman Legislative Committee and member Executive Committee, Connecticut Chapter American Association of Social Workers; Chairman Jail Committee and Editorial Committee and member Executive Committee, Connecticut Prison Association; Chairman Commission of Activities, Connecticut Council of Churches; Member Program Committee, Church Conference of Social Work; Member Census Tract Committee, American Statistical Association; Member Program Committee, Connecticut Conference of Social Work.

Further, he has participated, read papers or lectures at National and International Conferences of Social Work (Atlantic City, N.J.); American Statistical Association (New York City); Church Conference of Social Work (Atlantic City) and many churches, schools, and other gatherings, notably Connecticut Conference of Social Work and Massachusetts Conference of Social Work.

He has contributed book reviews to *Church History* and *Muslim World*, edited *Social Trends in Greater Hartford*, April 1948; and *Crossroads*: an analytical study of health and welfare services in Greater Hartford; assisted substantially in the publication of *Church Study of Metropolitan Hartford*: 1947.

Of outstanding importance was his European trip this last summer, when he lectured at the Universities of Paris and Brussels, studied the relations of World War II to governmental and church programs of social welfare; conferred with many religious and welfare workers about post war developments in the field of religion and social work; and attended the first post-war sociological conference held in Paris in June.

Mr. Stafford in the summer of 1947 attended the Planning Committee of the International Congregational Council in Bournemouth, England; visited the Selly Oak Colleges in Bournemouth; had conferences in Cambridge with theological school principals of that University and from other parts of the United Kingdom.

In the autumn of the same year his book "We Would See Jesus: An Essay in Interpretation" was published by the Pilgrim Press, Boston.

In June he preached baccalaureate sermons at Guilford College (North Carolina) and the University of Minnesota; sermons at Union College, Skidmore College, Emerson College, Wellesley College, Middlebury College and elsewhere.

In February, 1948 he delivered four lectures to the Congregational Christian Ministers of Florida, at Avon Park. Other lectures and sermons during the year have been: Lectures at Hillyer College and to the New York State Pastors' Convocation, in Syracuse; sermons in Poughkeepsie (New York), Providence (Rhode Island), Cleveland (Ohio); four sermons at Broadway Tabernacle, New York; one week's preaching as chaplain of the Chautauqua Institution (New York); sermons at Boston and West Newton (Massachusetts), and many (both sermons and lectures) in Hartford and vicinity.

Papers include: Editorial, "Missionary Motives", *The Muslim World*; Book Review, Bushnell's "Christian Nurture," *Christendom*; article "What I Believe about Christ," *Advance*.

Mr. Löwith (Arthur Lincoln Gillett Professor of the Philosophy of Religion). For the spring term 1948 he served as Visiting Professor of Philosophy at the New School for Social Research, Graduate

Faculty. He has published: "Can there be a Christian Gentleman?" in *Theology Today*, April 1948; and "Heidegger: Problem and Background of Existentialism," *Social Research*, Sept. 1948.

He will also be a Visiting Professor at the Chicago Divinity School for the winter quarter of 1949.

*Mr. Johnston* (Associate Professor of New Testament) has lectured and preached at the following meetings: Pastors' Conference on Evangelism, Springfield, Massachusetts; Community School of Religion, Springfield Council of Churches—course on "Jesus and His Teaching"; "University of Life" service, Portland, Maine; Annual Meetings of Winsted and Stamford Councils of Churches; Lenten services on "Prayer," Sunday evenings, First Presbyterian Church, Hartford; The Three Hours Service, Plantsville, Conn., on Good Friday; during Interim Pastorate at Talcottville, Connecticut; as Pulpit Supply in the United Church of Canada at Haileybury and Cobalt, Ontario; at Young People's Summer School, Lorrain Camp, Ontario; course on "The Church in the New Testament"; the Annual Ministers' Fellowship, Lorrain Camp, Ontario—lectures on "The New Testament Faith and Life Today;" Forum on Christian Unity, Holyoke Council of Churches. The "Lorrain Fellowship" mentioned above is the successor to the well-known "College in the Woods" which President Mackenzie of this Foundation did so much to establish.

Mr. Johnston has contributed "The Doctrine of the Holy Spirit in the New Testament" in *The Scottish Journal of Theology*, Vol. I, 1 and 2 (June and September, 1948); and has reviewed "The Study of the Bible Today and Tomorrow" for *Church History*.

*Mr. McArthur* came to us in September from Wellesley College, as Associate Professor of New Testament. In addition to his academic duties at Wellesley he attended the annual meeting of the Society of Biblical Exegesis and of the National Association of Biblical Instructors in December, 1947.

## SCHOOL OF RELIGIOUS EDUCATION

*Dean Wells* delivered a course of lectures, "Understanding Ourselves", at Camp Ihduhapi, Minnesota Pilgrim Fellowship Conference; and a course of lectures under the same title at Tower Hill Conference, Sawyer, Michigan, Chicago Congregational Union.

He attended the annual meeting of the American Association of Schools of Religious Education in Cincinnati, December, 1947. In addition he has made numerous addresses in his field.

*Miss Baxter* (Professor of Education) has contributed articles to various Journals as follows: Annual Article on "Resources for Religious Education" for the *Journal of Bible and Religion*; article on "My Sabbatical Experiences in the Middle East" for the *Journal of Bible and Religion*; article on the "Significant Books in Religious Education Since the War" for the *Religious Education Journal*.

In lectures and teaching she has participated in several groups at the annual meeting of the International Council of Religious Education; addressed many groups in churches and social clubs on varied topics concerned with affairs in the Middle East; addressed the Immanuel Church Women's Group for their Lenten service; taught in a *Community Leaders School of Religion* in Springfield, Massachusetts for six weeks and another such school in Hartford; given a series of lectures to young parents at the Asylum Hill Congregational Church; addressed a series of meetings for religious educators in Washington, D. C.; addressed the Superintendents at their annual meeting of the Protestant Council of New York City; taught in the Jurisdictional Officers School for the Women's Society of Christian Service at Syracuse University; taught in the National Workshop for Directors of Religious Education at Conference Point Camp, Williams Bay, Wisconsin; taught in the summer school at Tufts College, Medford, Mass.; given a series of addresses to parents in Faith Congregational Church, Springfield, Mass.; addressed the delegates to the New England Religious Education Conference at Springfield, Mass.

*Miss Conant* (Associate Professor of Education) served as Chairman of the section on Guiding Growth in Christian Leadership in the Spring Conferences in Religious Education in April in Danielson and Meriden; and as leader of the group on Teaching Materials and Source Materials at the Meriden conference. She was speaker



at the May meeting of the Norwich Council of Church Women and preacher at the First Church of Christ in Hartford on July 11th. She reviewed for the Hartford *Courant* Anna V. Rice's "History of the World's Young Women's Christian Association."

Miss Edick (Assistant Professor of Education) in addition to her studies at Columbia University during the second Semester of last academic year, attended the National Conference of Social Work, in Atlantic City in April, and the following meetings where one or more addresses were given: Wilmington, Delaware, First Methodist Church, to Teachers and Members of the Board of Religious Education on "The Use of the Bible in the Church School"; Rochester, New York, Institute for Vacation Church School Workers, two addresses on "Purposeful Creative Activities"; New York City, The Protestant Council, four sessions at Friends Seminary on "Teaching Juniors in the Church Vacation School"; New Brunswick, Canada, Maritime Council of Religious Education, three day institute, five addresses "Teaching Juniors in the Church School"; Hartford, Connecticut, Leadership Training School, six sessions, "Worship in the Church School."

*Dean Pitt* has returned from a most interesting year on Sabbatical leave in India. Among the activities which may be reduced to writing are the following: One term of teaching in the United Theological College of Bangalore, teaching two courses in the History of Religion. One was a course on the "minor" religions of India and the other an advanced course in Hinduism. While at Bangalore, he lectured to the Indian Institute of Culture, an address which was published in full in the *Aryan Path*. He also lectured to numbers of special interest groups in the Maharani's College and other colleges in Bangalore, including the Indian Institute of Science; and delivered a series of lectures to the Mysore Student Christian Movement.

In the Jubbulpore Theological College, he did a series of lectures on the Fine Arts of India, and addressed the student body many times on other occasions, and was called upon to speak to the "India To-day" Group, a lecture and discussion series sponsored by the Christian Community of Jubbulpore; in Bangalore and Landour he delivered a series of lectures to groups of new missionaries in the language schools at these centers; the Bangalore sessions were two nights each week for three months—the Landour not quite so extensive; in Tiruvilla, Travancore, he gave a series of lectures to the Mar Thoma Teachers' Association. In addition he delivered innumerable sermons and devotional talks. Many of these were given in parishes of his former students both from Jubbulpore and from Hartford. During the year he saw 113 former students from Hartford.

Of special moment was the inauguration of the Church of South India which he attended, and the inauguration of the Mysore Diocese of the same church.

*Mr. Calverley* (Professor of Arabic and Islamics) has continued to edit the *Muslim* and to chair the American Council of Learned Societies Committee on Near Eastern Studies. In his latter capacity he has attended numerous meetings of the Committee in Washington.

*Mr. Field* (Visiting Professor in the Department of Latin America), attended the annual meeting of the Committee on Cooperation in Latin America, in New York, and the meeting of the Fellowship of Professors of Missions at Drew, acting as Secretary of the Fellowship. He has delivered addresses as follows: "Roads to Power in

Argentina and Peru", Women's International League, Hartford; "Religious Life in the Americas", Youth of Immanuel Congregational Church, Hartford; "Understanding Our Latin American Neighbors", Wethersfield Congregational Church; "Russia, The Vatican and War," Fellowship of Reconciliation, Hartford; "Being Neighborly with our Latin American Neighbors," Cosmopolitan Club, Hartford; "Bogota—Crater of Human Volcano", Y's Men's Club, Hartford; "Noches Latinas-Americanas, "YWCA", Hartford; Exchange Club, West Hartford, Rotary Club, Shelby, Michigan and Rotary Club, Hart, Michigan; Rotary's Town Reception for Mexican Migrant Workers: Address of Welcome (in Spanish), Hart, Michigan; Ladies' Night Address, Rotary Club, Shelby, Michigan; Argentine Gaucho Poetry and del Campo's "Fausto", Kiwanis Club, Hartford; Missionary address—women of Shelby Congregational Church; "My Father's World",—U.N., Amsterdam, etc., Shelby Congregational Church, Shelby Methodist Church, Ferry Methodist Church, Little Point Sable Church, Michigan and Ferry (second church); and he has delivered addresses—"Searching for God's Point of View on Russia, U.N. etc." Shelby, Michigan.

*Mr. Steggerda* (Professor of Anthropology) delivered lectures before the Ministers' Conference, Holland, Michigan; Hope College Commencement exercises; Progressive Club (Holland, Michigan), Rotary Club, Garden Club of Windsor, and spoke at the Layman's Sunday gathering in Windsor, besides numerous other lectures and meetings.

*Mr. Parsons* (Professor in the Africa Department) has served as the Kennedy School of Missions Representative on Africa Committee and Missionary Training and Personnel Committee of Foreign Missions Conference, New York City, attending its meetings; also served as Director of African Section of Out-Going Missionary Conferences of the Foreign Missions Conference; has led in two sectional conferences on Religious Education held by the Connecticut Council of Churches; filled numerous appointments in the church, pulpit supply of the Southington Congregational Church; is a member of the Hartford Fellowship Commission and Committee on Human Relations of the Greater Hartford Federation of Churches.

*Mr. Cressy* (Professor of Chinese Studies) has had published two pamphlets "Witnessing to Japanese Americans" and "Witnessing to Oriental Students", by the American Baptist Home Missionary Society, and one book, "Christianity Meets the Cultures of East



Asia", by the Friendship Press. He has delivered over thirty lectures and addresses in the United States and attended meetings including the American Oriental Society, Far Eastern Association, Foreign Missions Conference of North America, China Committee of Foreign Missions Conference (three meetings) and Missions Conference of the Northern Baptist Convention. He spent the summer in China, meeting forty engagements there including National meeting of presidents of Christian Colleges, of which he has been Executive Secretary until his resignation presented to the above meeting; Executive Committee of National Christian Council; Executive Committee of China Christian Education Association; University of Nanking Board of Directors; University of Shanghai Board of Directors Executive Committee; Christian Writers Fellowship and conferences with Ministry of Education, National Research Council and Buddhist and other non-Christian scholars. Contacts and conferences were also effected with leaders in other Far East movements, including: leading Japanese Christian Scholar concerning research program; Director of Religious Research Activities for SCAP (Japan) and association secretary of NCC (Japan); in Manila—secretaries of NCC, and the Supreme Bishop of independent Catholic church of Philippines; Honolulu—Japanese Buddhist scholars and Chinese faculty of University of Hawaii. Also, in this country—Washington, D.C.—several conferences in State Department arranged by and on behalf of the Ministry of Education of China; New York, Conference with Editor of Religious Press Service concerning coverage in China where Mr. Cressy set up new contacts and committees.

*Mr. Gleason* (Instructor in Linguistics and in the India Department; Librarian of Case Memorial Library)—attended the Linguistics Society of America annual meeting in December; and Botanical Society of America and Sullivant Moss Society summer meeting and field trip in June; much of the summer was spent in studies in the Library course at Columbia University.

*Dr. Eleanor T. Calverley* (Lecturer in Tropical Hygiene and Related Medical Subjects) has lectured at Yale University, to a group of missionaries studying at the School of Far Eastern Languages on "The Psychological and Emotional Adjustment of the Missionary", and at the Central Baptist Church, Hartford, to the Young People's Society, in connection with a series entitled "Love and



Marriage, A Christian Approach"—her subject being "A Christian Approach to Physical Adjustment in Marriage." She addressed the Medical Missions Workshop on the occasion of the Conference of Outgoing Missionaries, under the auspices of the Foreign Missions Conference of North America, on the subject, "The Medical Missionary at Work"; before the whole conference she spoke on "The Health of the Missionary" and "The Non-Medical Missionary's Place on the Medical Program."

